THE STATE-MYSTERIES OF THE IESVITES,

By way of

Questions and Answers.

Faithfully extracted out of their owne Writings by themselues published.

AND

A Catalogue prefixed of the Authors names which are cited in this Booke.

Written for a Premonition in these times both to the Publike and Particular.

Translated out of French.

REVEL. 3.24.25.

Vnto you I say, who haue not knowne the depth of Satans, that which you haue already hold fast till I come.

LONDON,
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1623.

TO THE RIGHT VVORTHY, AND euery way moſt accompliſhed,

S^r. *Thomas Penyſtone Knight* and *Baronett*, my euer-honored Maſter.

SIR:

ALthough wee haue ſeene in theſe our later dayes, and may euery day more and more perceiue in the affliction of *Ioſeph*, and in the pitifull and lamentable eſtate of a great many of the Reformed Churches of the world, the fearefull effects of the cruell and bloudy doctrine of thoſe, who vnder the ſweet name of *Ieſus*, preach and teach little elſe then fire, murther, and ſedition: Yet becauſe there are many, which eyther haue neuer heard of the damnable points theſe dangerous men doe

teach and maintaine, or hauing heard of them, will not at any hand beleeue, that ſuch holy-ſeeming Fathers haue in ſuch manner ſharpned their tongues like Serpents, & that the venome of Aſpes is hidden vnder their lips; Therefore this Treatiſe (by the prouidence of God) fallen into my hands, diſcouering at large thoſe ſecret and abhominable poſitions of theirs, which no Rack, nor greateſt torments could euer yet extort out of any of them, I thought good to learne it to ſpeake the *Engliſh Tongue*, both to inſtruct them, which are not yet acquainted with their inacceſſible myſteries; as alſo to informe them better, which are ſo caried away by the blind loue of theſe perſons, as they will not be perſwaded that euer they haue been the Authors of thoſe wofull and miſerable Tragedies, newly acted vpon the Theaters of *France* and *Germany*: To the end that the truth being knowne, it may appeare in the face of all the world, what they are, who in ſtead of the wholſome milke and meate of the word of God, doe feed them, which are committed to their charge, with the poyſon of their deteſtable

teſtable blaſphemies, applying to their Inſtitutor many paſſages of the holy Scriptures, which are onely proper and appertaining to the Diuinity: with their impious and abhorred doctrine of depoſing and killing Kings, whereof there is in no other booke extant whatſoeuer, ſo much found briefly together; with their perfidous and peſtilent diſtinctions, for Princes to violate their faiths giuen vnto others, vpon that wicked Maxime of theirs, *That faith is not to be kept with hereticks*; with their pernitious Equiuocations, & moſt leud mentall Reſeruations. In all which, and the reſt, the Author hath not belyed the Societie, for he hath cited all his affirmations out of their owne writings (iudging them like wicked ſeruants out of their owne mouthes) the quotations wherof, appearing in the margine, haue beene moſt punctually examined with the originals themſelues, by three learned Doctors of *Oxford*, who haue both reported them for faithfull, and the booke in generall moſt vſefull, and to that purpoſe for which the Author wrote it, which was, not ſo much for a Diſcouery, as for a Caueat to

all ſuch, who being not able to weigh their reaſons, are the eaſier to be abuſed by their diſſembling allurements: to which end alſo hauing now diuulged it, I preſent it in all humilitie vnto your noble Patronage, as a teſtimony of my dutie and thankfulneſſe for ſo many fauours and benefits receiued, ſince it pleaſed you to take me into your protection and ſeruice, after the miſerable diſſipation of the moſt part of the Reformed Churches of *Normandy*. So wiſhing you heauen vpon earth in this world, and eternall bliſſe in the life to come, I reſt euer in all ſubmiſſion,

Your humble and truly-deuoted Seruant,

PETER GOSSELIN.

To The Reader.

HE Bookes which are cited in this Diſcourſe, are for the moſt part common, and haue beene diuers times printed in ſundry places: there is one cited in the beginning, which was firſt publiſhed in Spaniſh, and ſince tranſlated into Latine and French, wherein are contained three very excellent Sermons preached on the feaſt day of the Beatification of the glorious Patriarch bleſſed *Ignatius*, founder of the Society of *Ieſus*.

By the Reuerent Doctor, Petrus de Valderama, an Auguſtine Frier.

The Reuerent Doctor Petrus Deza of the order of the Dominicans.

The Reuerent Father Iacobus Rebuttoſa, of the ſame Order.

In this Diſcourſe I haue followed the edition of the French tranſlation made by Father *Francis Solier* a Ieſuite, imprinted at *Poitiers* by *Anthony Meſnier*, Printer to the King and the Vniuerſity, the yeare 1611.

Now although the ſaid Sermons were compoſed by ſuch as were no Ieſuites; yet by tranſlating, publiſhing, and recommending them, they haue made them theirs; and engaged their credits for all that is ſaid in them concerning the founder and Society of the Ieſuites. For the other Bookes that are cited, here is a Liſt of them.

Arturi de Eccleſia libri.
Becani ſumma Theol.
Bellarmini Controuerſia.
Idem contra Barclayum.

Cani

Cani loci Theologici.
Delrij disquisitiones Magicæ.
Discipuli de tempore sermones.
Eudæmono-Iohannes Apol. pro Garneto.
Eiusdem Resp. ad Anticot.
Ignatij Epist. de virtute Obed.
Maphæus de vita Ignatij Loyolæ.
Marian. de Rege & Regis Institutione.
Possevini Bibliotheca selecta.
Ribadeneira de vita Ignatij Loyolæ.
Suarezii defensio fid. Catbol. contra sectam Anglicanam.
Eiusdem disp. in Thomam.
Sa Aphorismi confessariorum.
Scribanij Amphitheatrum honoris.
Sanctius in Isayam.
Toleti instructio Sacerdotum.
Valentia in summam Thomæ.
Vasquez in tertiam partem Thomæ.

Page 49. Line 17. for som any, *reade* so many.

THE

THE MYSTERIES OF THE IESVITES, by Queſtions and Anſwers.

Where the Nouice *demandeth, and the profeſſed* Ieſuite *anſwereth.*

NOVICE.

FATHER, being reſolued to vow my ſelfe to a religious life in your Societie, I entreat you would be pleaſed to giue me leaue, for my inſtruction, to aske you ſome Queſtions, to the end, that by your Anſwers I may not onely be confirmed in my reſolution my ſelfe, but alſo prepared to informe others, whereby they likewiſe may bee drawne to the ſame deuotion.

IESVITE.

Speake on boldly, my Sonne, for no part of our myſteries ſhall be concealed from thee, prouided thou promiſe to receiue them at my hands vnder the ſeale of Confeſſion, and not to reueale any more thereof, then what we are contented to haue

publike, reseruing in secret the Theory of many things, whose practice cannot be hid, and yet it may not easily be perceiued from whence they proceed.

NOVICE.

I will carefully obserue the silence, which I am ready to vow, and will neuer speake word of any thing, but when you shall please to open my mouth, vnlesse it be now, that for to learne of you, I make some demands. And first of all I beseech you let me vnderstand the originall of our *Society*: for some there be, and those too among other religious Orders, that hold it to be but new.

IESVITE.

It is true indeed that it hath been renewed in our time, wherein it was necessary to institute some new Orders, [a] *Because that feruor which is found in the beginning of a new Order, exciteth many men to pietie, which by little and little waxing cold, it is needfull that new should be raised, whereby that feruor may be entertained*: But if wee regard the first originall of this Societie, it will appeare to be very ancient.

[a] *Bellarm. de Monach. l. 2. cap. 6.*

NOVICE.

I pray you shew me how; for I should be glad to be furnished with meanes to stop their mouthes which termes vs *New-men*.

IESVITE.

So farr is our Society from being to be accounted new, that there is not any one so ancient; for it was before the Apostles time: and to proue it, *The Societie*

Societie of [b] *Ieſus was founded euen at the very point of his admirable Conception, vniting in his diuine perſon his humanitie with his eternall nature: And that was the firſt ſocietie which God had with men, and the firſt Colledge thereof was the virginall womb of the Virgin.*

[b] *Scrm. de Valderama pag. 10.*

NOVICE.

I ſhould neuer haue dreamed of this Colledge, nor of ſo authenticall an originall of our Societie without your direction: But is it not ſpoken of in the Goſpell, or in the writings of the Apoſtles?

IESVITE.

Yes. For S. [c] *Paul* ſpeaketh of it in theſe words, in the firſt to the *Corinthians, God is faithfull, by whom yee haue beene called to the ſocietie of his Sonne Ieſus:* And S. [d] *Iohn, To the end our ſocietie may be with the Father, and with his Sonne Ieſus Chriſt.* By which words it followeth, ſaith *Father Arturus,* [e] *that the Societie of Ieſus hath beene euer ſince the time of the Apoſtles, and is not new, as* Sadeel *doth malicioufly ſlander it.* Neither is any credit to be giuen to [f] *Melchior Canus* Biſhop of *Canary*, ſaying, *That that ſocietie being the Church of Chriſt, they which doe attribute that title vnto themſelues, are to conſider whether like vnto the Heretikes they doe not vainly boaſt, that the Church is no where abiding but with them.* For you muſt obſerue my Friend, that this *Canus* was of the Order of the preaching Friers, of whom Father [g] *Delrio* writeth truly, *That openly they carry themſelues as enemies and oppoſites to our Societie, and in ſecret by their deuices they traduce it, labouring all they can, both in Italy, Spaine, and throughout the*

[c] 1 Cor. 1. 9.

[d] 1 Ioh. 1. 3.

[e] *Lib. 1. de Eccleſia.*

[f] *Locor. Theol. lib. 4. cap. 2.*

[g] *Præfat. ad lib. diſquiſ. Magic.*

whole world, to make it to be enuied, and seeke not onely by themselues, but by certaine lying Historians their instruments, to blemish it in what they may; and striue with all their might, either to cause their bookes to be prohibited, or the reading of them to be suspended, or at leastwise they charge them with some note of infamy: Whereupon it may be reasonably concluded, that these men are not to be held eyther for competent Iudges, or witnesses against them of our Societie, nor against any of their writings whatsoeuer, but are to be ranked in the number of our accusers and aduersaries.

NOVICE.

It is no maruell then if this Spanish Bishop hath snarled so at our Societie: and without doubt from the same spirit proceedeth that which hee saith in another [k] place speaking of fabulous Legends, wherewith he compareth certaine Histories, which he calleth fables, published not long since by some that came from farre, vnto whom hee applyeth the Spanish prouerbe, *De luengas vias, luengas mentiras*, Great trauellers, great lyers. For I suspected that thereby he meant that which is read in the Epistles of the Fathers of the Societie, sent from the *East-Indies*.

[k] *Locor. Theol. lib. 11. cap. 16.*

IESVITE.

Thine opinion was not improbable. But to leaue these enuious fellowes, I will returne to the original of our Societie, which though it be as ancient as I haue deliuered, yet that must be vnderstood onely of the first and farthest foundations thereof; for else it cannot be denyed, but that in many things it is of a new institution; and also it doth acknowledge for Institutor

Inſtitutor an holy perſonage, that beganne his Order not aboue foureſcore yeares ſince; for Father *Bellarmine* in his Chronologie doth attribute the confirmation thereof to *Paul* the third, in the yeare 1540.

NOVICE.

Who was the Inſtitutor of it?

IESVITE.

S^t. *Ignatius Loyola* borne in *Biſcay*, and a ſubiect of the Kings of Spaine.

NOVICE.

What life had he lead before?

IESVITE.

Why he had beene a debauched Souldier, and borne armes at *Pampelune* againſt the *French*, where hee was maymed, with an hurt that he receiued on both his knees, whereof hee halted euer after, but in ſuch manner that it was hardly perceiued, as Father *Maphæus* well obſerueth in his life.

NOVICE.

I feare that the Heretickes will draw ſome bad conſequence from thence, and ſay that he is the father of a Societie, which halteth on both ſides, as ſometimes the [1] Prophet *Elias* obiected to the Idolaters amongſt the Iſraelites. [1] *1 Kings* 18. 21.

IESVITE.

I make no queſtion but they will, but we muſt not regard what they ſay; howſoeuer, though we halt on both ſides, I am ſure we runne faſt enough to cut them out as much worke, as they can turne their hands vnto. But to returne to Saint *Ignatius* our In-

ſtitutor, it was he that enflamed with zeale, firſt thought vpon the enrolling of ſo holy a Society.

NOVICE.

It ſeemeth alſo that his name taketh its ſignification from fire.

IESVITE.

Thou art in the right, and thereupon I will diſcouer great myſteries vnto thee. Firſt of all: [m] *As the Pſalmiſt ſaith, According to thy name O Lord, ſo is thy prayſe throughout all the earth, thy right hand is full of iuſtice: As much thinke I may I ſay of Father Ignatius, which ſignifieth a Saint compoſed of fire, and that is one of the names proper to God, Our God is a conſuming fire: and on the other ſide I perceiued, that in his right hand he carrieth the name of Ieſus, who was our Sauiour and ſanctification.*

m Serm. de Valderama pag. 10.

NOVICE.

Now I learne of you, that one may ſay as much of a man as of God without ſinning, which is a deepe point.

IESVITE.

Thou ſayeſt true, my Sonne, and this I will adde further, [n] *That in theſe laſt times God hath ſpoken vnto vs by his Sonne Ignatius, whom he hath conſtituted heyre of all things, and in whom nothing is wanting, but onely that word whereby he made all ages.*

n Serm. de Deza pag. 112.

NOVICE.

Verily, though he did not make all ages by him, he hath renewed the world by him, and hath made another

another age of it: And as o *the Spirit of the Lord moued vpon the waters,* before the world was formed, as it were ſitting vpon that confuſed maſſe, for to hatch it ſuch as it was at laſt: euen ſo is it true, as Father p *Valderama* preached, *That when Saint Ignatius plunged himſelfe in the water vp to the very chin in the heart of winter, for to diuert a young man from certaine filthy deſires, one might ſay, that* Spiritus Domini ferebatur ſuper aquas, *the Spirit of the Lord was carried vpon the waters.*

o Gen. 1. 2.

p Pag. 74.

IESVITE.

This indeed is a pretty obſeruation, and there is no doubt, but that the coldneſſe of the waters was well warmed by the touching of his body: for as the ſame q Preacher ſaith, *When he reſolued to quit the Souldiers life, the very houſe wherein he then was, moued, the wals ſhaked, the poſts and beames trembled, and all that were in it betooke themſelues to flight, and ranne out of doores as faſt as their legges could carry them: euen as when ſome ſtrange eruption of fire doth ſodainly burſt out with furious flames in ſome high mountaine; ſo when this interior fire began to be diſcouered in him, who before (young Souldier) was cold and frozen in the things of God, it lightned forth in ſuch ſort, that it cauſed a thouſand feares, a thouſand amazements, a thouſand firings of houſes &c. there was neuer any Montgibel, or flaming mountaine that did the like.*

q Pag. 10.

NOVICE.

I heard an Hereticke not long ſince make ſtrange Gloſſes vpon this. Hee ſaid vpon occaſion of Father

ther *Bellarmins* reaſon that it was needfull to haue new Orders, becauſe the feruor of the old by little and little grew cold, how we held a good courſe that the like ſhould not arriue vnto ours: for beſides the care we prouidently take, that the great pot may be alwayes boyling, which is a perpetuall meane to preſerue the feruor of our mercinary Religion, we exerciſe the trade of incendaries in all places; and not contented with a thouſand firings of houſes, made by our Inſtitutor, we haue ſet all Chriſtendome on fire: neither is there any Kingdome, Commonwealth, City, or Prouince, which we haue not enflamed with warres and ſeditions; and therefore ſaid he, was our Father *Ignatius* moſt properly compared to a Montgibel, the very tunnell of Hell.

IESVITE.

For hearing theſe things, and repeating them againe, thou deſerueſt to be impriſoned in the chamber of meditations, there to faſt with bread and water, and be diſciplined twice a day, and after all that, be forced to haue recourſe vnto his Holineſſe for an Abſolution, as of a caſe reſerued. But becauſe I find thee docible, I will proceed in inſtructing thee, and ſeeke to cleare thee of all ſuch doubts, as theſe blaſphemies may happely haue left in thee: And firſt of all, for anſwer vnto thoſe which accuſe vs for the care we take of our pot, I muſt remember vnto thee the worthy diſcourſe which Father *Deza* made thereupon. *The deſigne* [r] ſaith he, *of theſe good Fathers, when as they ſeeke the commodity of their Colledges, is like the aduice which Ioſeph gaue to Pharaoh for the ſtoring vp of corne into his Garners againſt the time*

[r] Serm. de Deza pag. 152.

time of neceſsity and famine. The marueil is how theſe Fathers in ſuch hard and peruerſe times can poſsibly find the meanes to furniſh themſelues with all that they want. It is a miracle that men being ſo miſerable and pinching, yet ſhould not haue the power to deny theſe Fathers; a miracle like vnto that which God wrought vpon the Egyptians, in fauour of his people, when they lent vnto the Iſraelites whatſoeuer they asked, and God would haue them to carry it all away: ſuch is euen right the caſe of theſe good Fathers, for it is a ſigne that God hath a care of them, that they are his people, and that he tenderly loueth them, when they that are ſo neere and couetous take a pleaſure to furniſh them with all that they ſtand in need of.

NOVICE.

I ſhould feare that many good Catholikes would be much offended with this ſpeach, when in recompence of their liberality they ſhall ſee themſelues compared to the Egyptians, which may indanger their affection to our Society.

IESVITE.

Neuer feare it: for good Catholikes will not bee offended if any thing be derogated from them to magnifie ſo holy a Society. Now touching the other obiection of Montgibell, and incendiaries, whereof they accuſe vs, for anſwer I ſay, that thoſe Sophiſters take that literally, which wee meane ſpiritually.

NOVICE.

I ſubmit my ſelfe in all humility to your expoſi-

tion. But I intreat you to tell me why our Father *Ignatius* gaue the name of *Ieſus* to his Society.

IESVITE.

There be many reaſons for it. And the firſt is,

[a] *Valderama pag 10.*

[a] *That as our Lord Ieſus, who being the Sauiour of our ſoules, from the time of his natiuity into the world, vnto his death, neuer dealt in other buſineſſe then that which concerned our ſaluation; ſo the life of our Ignatius was wholly beſtowed about the ſauing of ſoules. The life of Ieſus was manifeſted in his workes, and Ignatius was transformed into him, whoſe name the Societie beareth.*

NOVICE.

I thought there had beene none but Saint *Francis*, that had beene transformed in ſuch manner into Chriſt, that the one could not be knowne from the other, but by their difference of habit, as father [b] *Horace Turcelin* hath daintily expreſſed it in theſe foure verſes.

[b] *Horat. Turcel. in Ieſuit. apud Poſſ.*

Exue Franciſcum tunica laceroque cucullo,
Qui Franciſcus erat iam tibi Chriſtus erit:
Franciſci exuuijs, ſi qua licet, indue Chriſtum,
Iam Franciſcus erit qui modo Chriſtus erat.

That is to ſay, take the frocke and the gowne from Saint *Francis*, and he ſhall be Chriſt: and put on the frocke and gowne on Chriſt, and he ſhall be Saint *Francis*: but now I learne that the ſame alſo may be ſaid of father *Ignatius*; take from him his cloake and his buckle, and he ſhall be Ieſus: or attire Ieſus like a Ieſuite, and he ſhall be *Ignatius*, ſeeing

ing *Ignatius* is transformed into him.

IESVITE.

No queſtion but it may be ſaid with as much reaſon, as that which father *Gaſpar Sanctius*, dedicating a Booke to S^t. *Ignatius* aſſureth, namely, that the iudgement of father *Ignatius*, *Nihil omnino diſcrepat à Diuino*, is in nothing different from the iudgement of God.

NOVICE.

Is there no other reaſon why the name of Ieſus was giuen to our Societie?

IESVITE.

Yes; and this it is, Father *Ignatius* going to Rome for to obtaine the approbation of his Order, and finding himſelfe much perplexed about that which might befall him there, Ieſus appeared vnto him carrying a Croſſe, and in the ſame viſion alſo God the Father was ſeene recommending our Society vnto his Sonne, who promiſed him in good Spaniſh termes, that he would be propitious and fauourable vnto him at Rome, as father [x] *Maphæus* and *Ribadeneira* relate. Theſe ſpeeches fortified him, and gaue him occaſion to name his Company the Society of Ieſus.

[x] *Maphæ. in vit. Loyola lib. 2. & Rib. lib. 2. cap. 20.*

NOVICE.

The ſame Hereticke of whom I ſpake before, obiected vnto me, that that *Ieſus* which ſpake to our father *Ignatius*, was but an imaginary *Ieſus*, and that whereas the true *Ieſus* maketh interceſſion to his Father for the faithfull, the imaginary father of our *Ignatius* maketh interceſſion to his ſonne for vs; and whereas the true *Ieſus* promiſeth to bee propitious

vnto his in heauen, the imaginary promiſed to bee propitious to his at Rome. But to leaue theſe ſcoffers with their blaſphemies, did not *Ieſus* that appeared to father *Ignatius* performe his promiſe?

IESVITE.

Doſt thou doubt of that? certainly the Apoſtles haue not more credit in heauen, then we haue vpon earth, eſpecially at Rome, where after this apparition, y *The Pope hauing well conſidered Ignatius hands, he found them all printed ouer with the name of Ieſus, whereupon he ſaid,* Digitus Dei hic eſt, In theſe hands is the finger of God.

y *Serm. de Valderama pag.* 48.

NOVICE.

Indeed I haue beene told that this good Saint wrought great miracles as well as *Moſes*, of whom the Magicians of Egypt ſayd that which the Pope ſaid of *Ignatius*.

IESVITE.

What ſayeſt thou, as well as *Moyſes?* z *It was no maruell if Moyſes wrought ſuch great miracles, for he did them by vertue of the ineffable name of God engraued in his rod: it was no maruell if the Apoſtles wrought ſuch miracles, ſeeing they alſo did them in the name of God: But that Ignatius, with* his name *written in paper, ſhould doe* more *miracles then Moyſes, and* as many *as the Apoſtles, &c. is that which ſheweth ſo wonderfull vnto vs.*

z *Serm. de Valderama pag.* 11.

NOVICE.

What particular office hath father *Ignatius?* or what

what part is there commonly assigned vnto him for the succour of men? for I make no doubt, but as God hath assigned to euery other Saint the cure of some one disease or other, as to S^t. *Roch* the plague, to S^t. *Petronel* the feuer, to S^t. *Main* the itch, so S^t. *Ignatius* hath some certaine one vnto which hee is maruellously assisting.

IESVITE.

Thou art in the right: [a] *Father Ignatius doth assuredly and most readily assist all women that are in labor: for this vigilant Pastor doth alwayes accompanie the sheepe that are great with young, for to helpe them to be deliuered, as it is written in Esay,* Fœtas ipse portabit, *that is to say, he will looke to the Ewes, for to haue their woll and their lambes.*

[a] *Valderama.* pag. 51.

NOVICE.

Now here is a passage of *Esay* most subtilely interpreted, and sure none of the Ancients euer discerned that it was spoken of *Ignatius*, and of the care which he hath of women with child. But it is not strange that *Ignatius* should haue such a care of good women, for the holy Virgin her selfe, accompanied with two Angels, made it not squeamish to goe and visit a gentle Abbesse, that had suffered her selfe to be gotten with child, and for the preseruation of her honor, commanded those two Angels to deliuer her of her burthen, and to carry it to an Hermit to bring it vp, which in time became a Bishop, as it is at large related in the Booke of the miracles of the Virgin *Mary*, printed certaine yeares since at [b] *Mentz*.

[b] *Cum sec. parte Serm. discip. de tempore. Apud Ioh. Albinam. 1612.*

IESVITE.

Father *Ignatius* taketh not that course, nor hath any need of Angels for the matter: [c] *For doe but onely lay the blessed Fathers signet vnto the patient, and she will soone be rid of her paine. The onely sight of his name hath giuen eyes to the blind, hands to the maimed, legs to the lame, hath consumed the stone in the kidneyes, and very easily brought women to bed.*

[c] *Valderama. ib.*

NOVICE.

Why this indeed is the very finger of God. But doth he not cast out deuils?

IESVITE.

[d] *It happened one night, that the deuill had almost strangled him, and twice or thrice he beat him cruelly: but since he had a full reuenge of him: For it hath beene often seene by experience, that after many prayers haue beene made, many Saints inuoked, many and sundry relickes applied, the last remedy hath beene the image of blessed Ignatius, laying it on the patient, or one of his signets, shewing it vnto him, and saying,* Per merita B. Ignatii abi hinc Spiritus maligne, *and presently he departed.*

[d] *Valderama pag. 55.*

NOVICE.

Is not this good Saint dead?

IESVITE.

Yes, that he is, and his body was laid in the earth, whence he is not yet risen againe: [e] *But in his Sepulcher was heard most melodious singing: his Sepulcher seemed*

[e] *Idem pag. 89.*

ſeemed a new heauen, the Angels made ſuch muſicke there, and for that effect they deſcended downe in ſquadrons from heauen. Now though no Angell euer appeared vnto him in his life time, yet the bleſſed Virgin, Saint Peter, the eternall Father, and his Sonne carrying his croſſe, appeared vnto him.

NOVICE.

Why did no Angels appeare to him during his life?

IESVITE.

f *It arriued vnto him at his death, as it arriueth vnto great Potentates of the earth: As long as Kings are in their Palaces and houſes of pleaſure, the Guard ſuffer none to enter but men of note, vnleſſe it be ſome neceſſary attendants: but when the King is dead, and that hee is laid on an hearſe in the great Hall of the Court, then euery one is admitted to come in. As long as Ignatius liued, there was none but Popes, as S^t. Peter; Empreſſes, as the Mother of God; or ſome Soueraigne Monarch, as God the Father, and his Sonne, which had the* fauour *to behold him: but as ſoone as he was dead, euery Courtier belonging to the eternall King was admitted, all the celeſtiall people ranne to ſee him, Angels, Archangels, Thrones, &c.*

f Fol. id. ibid.

NOVICE.

This indeed was admirable, and verily I doe not thinke that the like can be ſaid of any other Inſtitutor of an Order. But tell me, I pray you, was hee author of any rule more auſtere then others that went before him?

IESVITE.

IESVITE.

He desired, [g] *That we should suffer our selues to be surmounted by other religious Orders, in watching, fasting, and other austerities both in diet and habit,* and hath exempted vs *from singing day and night in the Quire* as others doe: And that for great reasons: He would not haue vs subiect to singing day and night, [h] *Because as the Angell wrastling with Iacob, said vnto him, Let me goe, for behold the day appeareth; to make him consider that he had many droues of sundry kindes of cattle, that he had children in his traine, and was to prouide meat for some, and drinke for others; so that to a man which had such a charge vpon him, it was fit the night should be allowed free for contemplation: so it is not possible for vs to bestow the day in the Quire, that are to furnish the flocke with pasture and cleare water.*

[g] *Ignat. Ep. de virtute obedien. Sect 3.*

[h] *Valderama pag. 30. & 31.*

NOVICE.

Here is a reason as cleare as water, and therefore I see that that was the cause, why he did not thinke it fit to charge vs with such austerity of watching, fasting, and diet, lest by too much weakenesse of body, we should be made vncapable of the guiding and gouernment of so many *Beasts*, as are committed vnto vs.

IESVITE.

It is right. But in one thing hee would haue vs not to suffer our selues to be surmounted, but rather that we should surmount all others, *And that the true and lawfull posterity of our Society should thereby be distinguished, as by their marke.*

NOVICE.

NOVICE.

What marke is that I pray you? for I very much desire to carry it, though the heretickes should hold it for a marke of the Beast.

IESVITE.

Thou doest wisely not to regard their prattle, nor that neither of some Politicians as bad as they, who hold that for sottishnesse, which we account the greatest vertue of all, and that is, [i] *the renunciation of all will, and all iudgement*, for to depend wholly vpon the iudgement and will of *another*.

[i] *Ignat. de obed. virtute, Sect. 3*

NOVICE.

If by that *other* you meane God, it is a great impietie to gainsay that we should not altogether subiect our will to his will, and our iudgement to his iudgement; and I hold him for a manifest Hereticke that denyeth it.

IESVITE.

Nay, now thou shewest that thou art but a Nouice; it is not that which we blame in the Heretikes and Politicians, for they confesse as much as thou sayest: but by *another*, wee meane our Superiours, whose will our Father [k] *Ignatius* would haue vs hold to be *Diuine*. And we are not to regard, [l] *Whether this Superior hath wisdome, or goodnesse, or other gifts of God, that our obedience may not in any thing be diminished: or whether he be not capable of great counsell, or whether he be not prudent*: becaus wee are to regard, *that he holdeth the place of him which cannot be*

[k] *Ibid. Sect. 1.*

[l] *Ibid. Sect. 3.*

deceiued, who will ſupply any defect he may haue of
m *Ibid. Sect. 5.* *prudence and probitie.* And it is to be noted, m *That your obedience ſhall be imperfect, if it mount not to that degree, not onely to execute the action, which hee commandeth you exteriourly, but alſo that you transforme your will into the will of your ſuperiour, otherwiſe it will not merit the name of vertue. And therefore it is, that we reade how obedience is better then ſacrifice: the reaſon whereof is deliuered by S.* Gregory, *becauſe in ſacrifices the fleſh of a thing was offered, and by obedience one offereth his owne will, which is an excellent part of the ſoule.*

NOVICE.

I had thought till now that ſacrifice was not to be offered to any but onely vnto God, which was the cauſe why I beleeued that when you ſpake of renouncing all a mans will for to obey another, which is, as you teach me now, to ſacrifice ones owne will, it was not to be done to any but vnto God alone.

IESVITE.

Therein thou wert miſtaken, *not to regard in the perſon of thy Superiour, Ieſus Chriſt himſelfe, who is ſupreme wiſedome, immenſe goodnes, infinite charitie, that cannot be deceiued, neyther will deceiue thee.* And this we muſt doe according to the inſtruction of *S.*
n *Ibid Sect. 16.* n *Ignatius*, who would not haue vs queſtion o *whether he that commandeth vs, doth it well or ill,* Recténe, an ſecus: *for then* p *by obedience wee render our freewill vnto him, from whom we receiued it.* Now,
o *Sect. 12.*
p *Sect. 7.*
Tollet. inſtruc. ſacerd. l. 4. cap. 3. Sect. 4. *if* (as Cardinal *Tollet* teacheth) *a ſimple Countriman, that beleeueth his Biſhop, propounding ſome* Hereticall doctrine *vnto him in the articles of faith,* meriteth

in

in beleeuing it, although it be an error, becauſe hee is bound to beleeue vntill he knoweth that it is repugnant to the Church. Why ſhould not we yeeld as much to our Superiours; and why ſhould not we hope to merit, if we doe that which they command vs, without farther inquiry, euen when they command euill? It is they that ſhall anſwer for it.

NOVICE.

I wholly ſubmit my ſelfe to beleeue you, that I may not loſe the fruit of obedience; and renounce mine owne vnderſtanding to approue this doctrine, which I would entreat you to declare me ſomewhat more particularly, in regard that therein conſiſteth our *Proprium quarto modo*, our principall marke.

IESVITE.

I will doe it in our Father *Ignatius* owne termes, who hath preſcribed vnto vs, for an article of faith, q *How wee are to hold for moſt infallible, that whatſoeuer our Superiour commandeth, is the commandement and will of God, and by conſequent, that with all our heart, & with all our conſent, wee labor to do* all *that the Superiour biddeth, out of a certaine* blinde *impetuoſitie of the will, deſirous to obey, without* any *enquiry at all; as wee imploy all our conſent to beleeue* The Articles of our Faith, and as *Abraham* did, when God commanded him to offer his ſonne *Iſaac*. q *Ibid. Sect. 18.*

NOVICE.

This being once granted, as needs it muſt, ſeeing the iudgement of our Father *Ignatius* is diuine, nothing ſhall be impoſſible to our Societie: and as

long as there are thoſe which haue vowed this obedience, ſo long ſhall wee haue men capable to execute the moſt difficult and hazardous enterpriſes. But be pleaſed, I pray, to tell mee whom wee are to take for our ſuperiours, which haue this power ouer vs.

IESVITE.

[r] *Ibid. Sect. 20.* Bleſſed *Ignatius* ſhall anſwer thee himſelfe; [r] *That which I haue ſaid of obedience, equally appertaineth to priuate perſons towards their neareſt ſuperiours: as to Rectors of Colledges, and ſuch as are ordained for Preſidents in each place towards their Prouincials; to Prouincials, towards their Generall: to the Generall, towards him, whom God hath eſtabliſhed ouer him, namely his Vicar vpon earth.*

NOVICE.

What are wee to beleeue of this Vicar, which is our holy Father the Pope?

IESVITE.

That he is the vniuerſall Monarch of the whole Church; her head, her ſpouſe, and conſequently aboue her. That hee is the fundamentall ſtone, of which *Eſay* ſpeaketh, ſaying; [s] *I will ſend into Sion a ſtone, a tryed ſtone, a pretious corner ſtone, a ſure foundation, hee that beleeueth ſhall not make haſte.* For although the Apoſtles [t] *S. Peter*, and [u] *S. Paul* haue applyed it to Chriſt, yet ſo it is, that it is ſpoken there *of a foundation after a foundation, of the ſecond foundation, not of the firſt*, as Cardinall [x] *Bellarmine* learnedly obſerueth.

[s] *Eſay 28. 16.*

[t] *1 Pet. 2. 6.*
[u] *Rom. 9 33.*
[x] *Præfat in lib. de ſum. Pontif. Item in eod. lib. per totum & de concil. lib. 2. c. 17*

NOVICE.

NOVICE.

Muſt it be vnderſtood that the holy Father is aboue the whole Church, both in ſpirituall and temporall things?

IESVITE.

It muſt: howbeit with this moderation, whereof we make vſe to content the ſcrupulous; that temporall things depend on him, ſo farre forth as they ſerue to ſpirituall, and that for the good of them the Pope [y] *hath ſoueraigne power to diſpoſe of the temporall eſtates of all Chriſtians: Becauſe* [z] *the Ciuill power is ſubiect to the Spirituall, and euery ſuperiour may command his inferiour.*

y *Bellar. de pontif. lib. 5. cap. 6. §. Explicanda.*
z *Ibid. cap. 7. §. Prima ratio.*

NOVICE.

Doe you apply this to Kings and Kingdomes?

IESVITE.

It is to that vſe for which this doctrine chiefly ſerueth, and it needeth no further explication, ſeeing that ſo many effects haue ſufficiently declared the application thereof.

NOVICE.

I, but yet I would deſire you to furniſh me with ſome Maximes for the eaſe of my memory, according as they haue beene regiſtred by the moſt approued Authors of our Societie.

IESVITE.

With all mine heart: And in the firſt place Cardinall [a] *Bellarmine* ſhall teach thee, *That the ſpirituall power may depoſe Princes, and place others in their*

a *Deſcon. Pont. lib. 5. cap. 7. Sect. Item poteſt*

steads, when as it cannot otherwise conserue its spiritu-
all estate. And Father *Suarez,* [b] *That the power of the*
Pope extendeth to the represſion of Kings by temporall
paines, and by priuation of their Kingdomes when ne-
ceſsity requireth. Also, [c] *That the Pope hath as much*
power ouer temporall Princes, yea ouer such as are ab-
solute and soueraigne, as ouer the other faithfull or
baptiſed Christians, not onely to represſe them by cen-
suring their faults, but also to puniſh them with tempo-
rall and corporall *paines.* Further, *That this power*
is much more neceſſary for the represſion of Princes,
then of subiects.

[b] Defen. fid. Cath. lib. 3. cap. 23. §. 10.

[c] Ibid. §. 18.

NOVICE.

This it may be is meant of hereticall Princes.

IESVITE.

Indeed it is firſt meant of them. And if our Catholikes in *England,* and other places, had as much power as they haue right, they would not endure hereticall Princes, as they are conſtrained to doe, till ſuch time as opportunitie ſhall ſerue to free themſelues from them: for otherwiſe they are taught by vs, that [d] *to ſuffer an hereticall or infidell Prince, who*
laboureth to draw men vnto his Sect, is to expoſe Reli-
gion vnto euident peril, which Christians ought not
to doe. And Father [f] *Suarez* worthily proueth, *That*
it appertaineth vnto the Pope to defend the ſubiects of
an hereticall Prince, and that by his power he may de-
priue ſuch a Prince of his Kingdome, chaſe him out of
it, & abſolue his ſubiects from their oath of allegeance.
And herewith agreeth Father *Gregory of Valentia,*
writing [g] *That temporall domination and ſuperioritie*
ouer ſubiects, by the ſentence of the Pope may be taken
away

[d] Bellar. de ſum. Pont. lib. 5. cap. 7 Sect. Præterea.

[f] Vbi ſupr. §. 21

[g] Tom. 3. Diſp. in Thom. diſp. 1. q. 12. punct. 2.

away from Heretikes: And the reaſon of it is, That if they may bee depriued of their liues, *much more of their eſtates, and conſequently of all ſuperioritie ouer others; and that they which are excommunicated for Hereſie, incurre* de facto *the depriuation of politicke power, and that their ſubiects are not onely abſolued from their oath of allegeance, but are alſo forbidden to keep it: And that if the Iudge hath not yet pronounced the ſentence of Excommunication, this paine is neuertheleſſe incurred, if the crime of Hereſie be ſo notorious that it cannot be hid; and then it is lawfull for the ſubiect to deny obedience to his hereticall Lord, much leſſe is he bound thereunto.*

NOVICE.

Truly theſe are notable Maximes, inſomuch that although the Pope hath not pronounced expreſſe ſentence of Excommunication againſt the Kings of *Great Britaine*, of *Denmarke*, and others ſuch like, and though their ſubiects are not expreſſly forbidden to obey them, yet now I learne of you, for to teach them vpon occaſion, that it is in their libertie, eyther to doe, or not to doe it, without ſcruple of conſcience.

IESVITE.

I haue giuen thee for it the very words of our Maſters.

NOVICE.

But doe they extend this power alſo againſt Catholike Kings and Princes.

IESVITE.

They doe: for Father *Suarez* conioyneth him that

that is *peruerſe* in his manners, with the *hereticall Prince*. And Cardinall *Bellarmine* cleareth thee of all doubt, [h] *The Prince* (ſaith he) *when he is Catholike in faith and beleefe, but of ſuch euill manners, that he is hurtfull vnto Religion, or to the Church, may be* remoued, *and reduced to the ranke of other ſheepe, by the Paſtor of the Church.*

[h] *Vbiſup. Sect. Alterum.*

NOVICE.

May this be done in any other caſe?

IESVITE.

[i] *The Pope may alſo* command *Kings to puniſh Heretickes and Schiſmatickes; and if they doe it not, he may conſtraine them by Excommunication.* Now I taught thee before the conſequences of Excommunication, which wee haue ſufficiently demonſtrated in the proceedings againſt *Henry* the third King of *France*, concerning whom *Charles Scribanius* one of our principall Fathers at *Antwerp*, in his [k] *Amphitheater of Honor*, thus refuted thoſe which found fault with the Popes euill-entreating him. *If* (ſaith he) *a Denis, a Machanidas, an Ariſtotimus, monſters of ages, ſhould oppreſſe France, ſhall there be no high Biſhop found ſo hardy as to animate a Dion, a Timoleon, a Philopœmon, an Helematus? If more monſters held the Commonwealth in captiuitie, ſhall no Thraſibulus ſet to an helping hand? The violence of Tarquin in the bed of Collatine gaue a iuſt cauſe, and ſhall there none be met withall to depoſe and aboliſh out of France, a tyrant King, that oppreſſeth the liberty, &c? Shall there not ſome ſword-man at leaſt riſe vp againſt this beaſt? No Pope that will deliuer ſo noble a Kingdome?*

[i] *Bellar. lib. 5 cap. 7. Sect. Tertium.*

[k] *Amphith. honoris, cap. 12.*

NOVICE.

NOVICE.

It ſeemeth to me, that they of our Society which anſwered *Anti-Coton*, deny *Charles Scribanius* to be the Author of that Booke: and albeit Father [1] *Eudæmono-Iohannes* confeſſeth that our Society is *much indebted to the Author, for defending it with ſo learned a volume*, yet hee maintaineth, how *Anti-Coton* cannot proue his coniecture, that *Scribanius* was the Author of it, by any euidence.

[1] *Reſp. ad Antic cap. 3. pag. 48.*

IESVITE.

Therein he was deceiued: for by the *Index* of the Bookes of our Societie, compoſed by Father *Ribadeneira*, hee ſhall finde that *Charles Scribanius* hath ſhewed what knowledge hee had in humane learning, *by his bookes of the Amphitheater of Honor, againſt the accuſations of the Caluiniſts.*

NOVICE.

Are wee the ſubiects of Princes where wee were borne, or where we liue?

IESVITE.

Of neyther: for wee are Clerkes.

NOVICE.

Doth it neceſſarily follow, that if we be Clerkes, then wee are not their ſubiects?

IESVITE.

Yes, very clearly: *For it cannot be proued* (ſaith our [n] *Bellarmine*) *that the Kings of this age are lawfull*

[n] *De Clericis. lib. 5. cap. 30. Sect. Quarto obiciunt.*

ſuperiors and Iudges of Clerkes, if by the ſame meane it be not proued, that children are aboue their fathers, ſheepe aboue their paſtor, things temporall aboue ſpirituall.

NOVICE.

But is it not to be vnderſtood of ſpirituall things only, that Clerks are not ſubiect to ſecular Princes?

NOVICE.

[o] *De Clericis lib. 2. cap. 17. Sect. Ad primam*

Not onely (ſaith the ſame [o] Author,) *in ſpirituall things, but alſo in temporall, is the Prieſt to be gouerned by his Eccleſiaſticall ſuperior: and* it cannot bee, *that in temporall things hee ſhould* acknowledge *the ſecular Prince, becauſe no man can ſerue two Maſters.* And as Father [p] *Suarez* writeth, *The ciuill Lawes of Princes and Magiſtrates doe not oblige Clerks, neyther as touching the power of conſtraint, nor as touching the power of direction, by force of the laicall iuriſdiction, onely they oblige them by force of reaſon: nor* can *Kings oblige Clerkes to thoſe lawes particularly impoſed. Now wee vnderſtand obligation by force of reaſon, when the authoritie of the Canons ordaineth, that ſuch lawes are to be obſerued by Clerkes: but they are free from the vertue and proper obligation of ſuch lawes.* The ſame man [q] after hee hath proued that Clerkes were committed to *Peter*, draweth this neceſſary conſequence from thoſe words of our Sauiour, *No man can ſerue two Maſters, Mat. 6.* that Clerkes are exempted from the temporall iuriſdiction of Princes, *iure diuino:* becauſe *the ſame morall impotence* noted in thoſe words, *Hee ſhall hate the one, and loue the other; he ſhall cleaue to the one, & deſpiſe the other, would be found, if Clerkes were ſubiects according to the*

[p] *Defenſ. contra Ang. lib. 4. cap. 17. Sect. 16. & 18.*

[q] *Ibid. lib 4. cap. 9. Sect. 17. & 18.*

the body, both to the pope and to the King. Whence he euidently concludeth, *that Clerkes are* absolutely *exempted from the temporall Iuriſdiction of princes, by reaſon that that Iuriſdiction is exerciſed towards ſubiects in regard of the body, and conſequently in regard of all things which are ordained for a conuenient conſeruation of the body: if Clerkes then be exempted from the iuriſdiction of Princes as touching their bodies, certainly they are exempted from their temporall Iuriſdiction.*

NOVICE.

Doth it not follow now of this, that ſo many Eccleſiaſticks as are made in a Kingdome or Commonwealth, ſo many ſubiects is the Prince depriued of?

IESVITE.

Cardinall [r] *Bellarmine* teacheth, *that as he which transferreth his dwelling into another towne, or prouince, ceaſeth to be the ſubiect of that prince vnder whoſe domination he was before, without doing him wrong: So Princes haue no reaſon to complaine, if they be depriued* ſpite of their teeth, *of the right which they had vpon Clerkes, before they were Clerkes, becauſe he vſeth but his owne right, that chooſeth an eſtate, which he thinketh moſt conuenient for him, although by accident it followeth thereupon, that the Prince be depriued of his ſubiect.*

[r] *De Clericis lib. 1. cap. 28. Sect. Quinto obijciunt.*

NOVICE.

I would be loath that all Princes ſhould know this ſecret: for from thence I learne, that they haue a State within their State, no more depending on them, then that of *France* doth on that of *England.*

And that their ſubiects without ſtirring out of their Countryes, there enioying their eſtates, may exempt themſelues from their ſubiection: and by other Maximes, that they may alſo make themſelues their ſuperiours, euen in temporall things, though indirectly.

IESVITE.

Thou ſayeſt right, and vnderſtandeſt the caſe well. For *iure ordinario*, as Father [f] *Suarez* will teach thee, not onely the Pope, but the Biſhop likewiſe is the Kings ſuperior, *and euery King is ſubiect to his Biſhop in ſpirituall things, if he be not exempted from it by the pope, and immediatly receiued vnder his protection and iuriſdiction.* Now temporall ſubiection neceſſarily followeth ſpirituall, as wee haue declared before. For as the ſame man teacheth, [t] *If the Church could not puniſh thoſe that are ſpiritually ſubiect, with temporall paines, they would ſoone contemne the ſpirituall: and that would fall out which is ſpoken of in the Prouerbs, chap. 29. verſ. 15. The child which is left to his owne will confoundeth his mother. Whence would enſue, that the ſtate of Chriſtendome would not be well ordered, nor had beene ſufficiently prouided for, if the Church had not power to conſtraine ſuch rebels, as will not obey her cenſures. And it muſt not be ſaid, that the vengeance of crimes appertaineth to ſecular Princes, and that it is enough that they haue this power, becauſe they themſelues may offend, and haue need of correction. And further, becauſe this vengeance doth not* of it ſelfe *appertaine to the ciuill Magiſtrate, but ſo farre forth as the faults are contrary to ciuill ends, the peace of the Common-*

[f] *Defenſ fid. contra Ang. lib. 3. cap. 17.*

[t] *Eiuſdem lib. cap. 23. Sect. 18. & 20.*

wealth,

wealth, and humane iuſtice: but to puniſh them as contrary to Religion, and the ſaluation of ſoules, that of it ſelfe *appertaineth to the Eccleſiaſticall power, vnto which* Principally *appertaineth the faculty of vſing* temporall *paines for ſuch corrections: which power is much more neceſſary for the repreſſion of Princes, then of their Subiects.*

NOVICE.

You teach mee great myſteries, which I ſhould not eaſily haue apprehended without your direction, and haue made mee to ſee, that they which will betake themſelues to our Order muſt ſubiect their vnderſtanding by the vow of blind obedience. But declare vnto me, I pray you, the ground of the exemption of Clerks from the ſubiection of Princes in the States where they were borne.

IESVITE.

Why it is grounded vpon the very law of Nature it ſelfe, [u] *For the Eccleſiaſticall power, which is ſpirituall, is in conſequence by nature aboue the ſecular, and therefore when need requireth, can direct, iudge, and correct it: but there is no reaſon that permitteth the ſecular to direct, iudge, or correct the ſpirituall.*

[u] *Bellarm. de Clericis lib. 1. cap. 29. Sect. Alterum.*

NOVICE.

I but if the election, which one may make of an Eccleſiaſticall eſtate, doth not exempt the ſeruant from the ſubiection of his Lord, why ſhould the ſame eſtate depriue the King, Prince, or Commonwealth of their ſubiects?

IESVITE.

x Bellarm. de Cleric. lib. 1. cap. 30. Sect. quarto obijcient.

The x *tie which is betweene the Lord and the ſeruant is all in all farre greater then that which is betweene the Prince and the Subiect: And that is the reaſon why clericature exempteth the Subiect from the ſubiection of the Prince, or from the ciuill power, yea though the ſuperior oppoſeth it, but not the ſeruant from the power of his Lord.* Cardinall *Bellarmin* ſaith as much of the obligation betweene the debtor and the creditor.

NOVICE.

If it bee ſo, may a Clerke, whatſoeuer hee doth or vndertaketh, euen againſt the very perſons of Princes themſelues, be guilty of humane treaſon?

IESVITE.

y Aphoriſ. Confeſſ. Tit. Clericus.

Father y *Emanuel Sa* hath ſatisfied this queſtion in few words: *The rebellion*, ſaith hee, *of a Clerke againſt his Prince is not treaſon, becauſe he is not his ſubiect.*

NOVICE.

I thinke thoſe words were left out in the edition of Paris.

IESVITE.

They were indeed, becauſe at that time this matter was much ſtirred in by certain Politicians, who kept a great coile about it; howbeit they continue ſtill in the editions of Antwerp and Cullen. But ſay hee had not written it, it followeth well enough from this Maxime, whereof we are agreed, that Clerkes are not the ſubiects of Princes, nor Princes, in regard of them, ſuperior powers. And then z *It is a generall*

z Suarez. Defenſ. fid. lib 4. cap. 23. Sect. 1. 9. & 10.

nerall rule, that Eccleſiaſticall perſons are exempted from the ſecular iuriſdiction, not onely in Eccleſiaſticall crimes, but alſo in ciuill, which cannot be denied, ſaith Father *Suarez, without denying a principle of faith.* And ſo generall, *that it ſuffereth not,* according to him, *any exception of crime whatſoeuer.* Now if it be obiected, *That in ſome Kingdomes, certaine crimes of Clerkes are excepted, which the ciuill Magiſtrate may take knowledge of, as the crime of high treaſon, of coyning falſe money, &c. That is not by common right, but by a particular priuiledge, which Kings haue receiued from the Pope; for there is no King nor ſecular Prince that can giue it.*

NOVICE.

But the Apoſtles, and the firſt Miniſters of the Chriſtian Church, ſubiected themſelues to Kings and Princes, payd them tribute, and neuer went about to depoſe them.

IESVITE.

The times are to be diſtinguiſhed: [a] *For if the Chriſtians did not in times paſt depoſe Nero, Diocleſian, Iulian the Apoſtata, Valens the Arrian, and ſuch like, it was becauſe they wanted temporall forces; for otherwiſe by right they might, ſeeing that the Apoſtle in the* 1. *to the* Cor. *chap.* 6. *commandeth that new Iudges be eſtabliſhed amongſt the Chriſtian, to the end that the Chriſtians might not be conſtrained to plead before a Iudge that was a perſecutor of Chriſt, ſo would he haue commanded new Kings and Princes to haue beene made for the ſame reaſon, if they had had power enough in their hands.*

[a] *Bellarm. de Pont. lib. 5. cap. 7. Sect. Quod ſi.*

NOVICE.

NOVICE.

But why did not they vſe cunning where power wanted?

IESVITE.

It [b] *was expedient then, that the foundations of the Church ſhould be laid in patience, and ſuffering of death; with ſo much the more miracle, that it grew the greater being oppreſſed, and diminiſhing in number, yet euery day encreaſed. Moreouer in thoſe times it was not expedient to doe all, that law and right permitted.*

[b] *Mariana de Reg. lib. 1. cap. 6.*

NOVICE.

What doe law and right permit according to the doctrine of our Society?

IESVITE.

In all memory of men, ſuch as haue vndertaken the killing of Tyrants, haue euer beene held in high eſtimation.

NOVICE.

Whom meane you by tyrants that may be killed?

IESVITE.

The Theologians, ſaith Father [c] *Suarez, thus diſtinguiſh Tyrants; the firſt ſort is of thoſe, which by force & iniuſtly, without all title, occupy a Kingdome, which truly are neither Kings nor Lords, but onely hold the place, and are as it were the ſhadowes of them. The other ſort is of thoſe, which though they be true Lords, and poſſeſſe the Kingdome with a iuſt title, yet as touching their cariage, and manner of gouernment, reigne tyrannically, namely, becauſe that either neglecting*

[c] *Def fid. lib. 6. cap. 3. Sect. 1.*

lecting the publike good, they conuert all to their owne particular commodity, or iniuſtly afflict their ſubiects with ſpoyling, killing, and peruerting, or iniuriouſly commit ſuch things, or the like, publikly and frequently.

NOVICE.

May one with a good conſcience kill both the one and other of theſe Tyrants?

IESVITE.

Of the firſt ſort no man doubteth: [d] *For all Theologians and Philoſophers agree that they may be killed, deprined of their liues, and Principalities, by any one whoſoeuer. For ſeeing that ſuch a one rightly carrieth the name of a Tyrant, and hath put on the humor of one, let him at any rate be taken away, and diſpoiled of the power which he hath vſurped by violence. So by good right Ahud hauing inſinuated himſelfe by preſents into the fauour of Eglon King of the Moabites, he killed him with the ſtab of a ponyard in his belly, and deliuered his Countrimen from a cruell ſeruitude.* Father *Suarez* defendeth this opinion as the moſt common and receiued, [e] *That ſuch a Tyrant may be killed by any priuate perſon whatſoeuer, that is a member of the State, which ſuffereth vnder the tyranny, if otherwiſe it cannot be deliuered from it.* And to that which Saint *Auguſtin* ſaith in the firſt Booke of *The City of God*, how it is not lawfull to kill any perſon without publike adminiſtration he anſwereth learnedly; *That a priuate man, which killeth ſuch a Tyrant, doth it not without publike adminiſtration, becauſe he doth it either by the authority of the Common-wealth, tacitely conſenting thereto; or he doth it by the authority*

[d] *Marian. de Reg lib. 1. cap. 6.*

[e] *Defenſ. cathol. lib 6 cap. 4. Sect. 7.*

of God, who by the law of nature hath giuen vnto euery one power to defend himselfe and his Commonwealth from the violence which is done them by such a tyrant.

NOVICE.

But what say you of Kings and Princes that are lawfull, but yet administer tyrannically as touching their cariage?

IESVITE.

* *Vbi sup. Sect. 2.* *The * present question regardeth chiefly such a Prince, and the King of England* (as *Suarez* saith) *spake also of such Princes, because we hold them in the ranke of lawfull Princes.* Father *Mariana*, hauing vsed all the ordinary precautions, wherewithall I will hereafter instruct thee, came at length to this, not to leaue that power of killing such a Prince in the pleasure of any priuate man whatsoeuer, *Vnlesse the common voyce of the people be such, and that graue and vnderstanding men haue beene consulted with vpon it.* For in that case he iudged, *that it would bee good for humane affaires, if valiant and courageous men were found, that despising their owne proper safety and liues, would for the liberty of their Country, and fauouring the publike wishes,* deliuer it from the Tyrant.

NOVICE.

Is this opinion approued?

IESVITE.

The stirre which our Aduersaries made about it, especially in *France*, where they insisted vpon those words, as the causes of attempts vpon their Kings, and affirmed, that *Mariana* by graue and vnderstanding

ding men conſulted with vpon it, meant Confeſſors, and eſpecially thoſe of our Society, giuing them all power ouer the liues of Kings, hath beene the cauſe that wee were conſtrained to qualifie that ſaying a little: and although *Marianaes* booke had paſſed for currant, and had beene publiſhed according to order by permiſſion of the ſuperiors, yet at the inſtance of the Fathers of our Society, which in *France* found themſelues in trouble about it, the Generall [f] *Aquauiua* made a Decree, whereby hee forbad, but without naming *Mariana*, *to teach eyther by word of mouth, or writing, that it was lawfull for any perſon whatſoeuer, vnder any prætext of tyranny that might be, to kill Kings, or to plot their death.* Father *Eudæmono-Iohannes* writing againſt the [g] Wolfe (as he calleth him) of *Chicheſter*, hath refuted this opinion of *Mariana*, howbeit with this excuſe of him, that hee wrote it not as an Oracle; but as a man that deliuered his opinion with doubt; neuertheleſſe hee ſaith, that *all the reſt of the Ieſuites diſallowed it.*

[f] *Apud Eudæm. in Reſ. ad Antiq. cap. 1.*

[g] *Ibid. pag. 32.*

NOVICE.

Teach mee then, I pray you, what others ſay that ſpeake beſt of it.

IESVITE.

I cannot doe it better then by the doctrine of Father *Suarez*, who anſwering the King of *England* vpon this matter, ſpake the moſt correctedly hee could. Hee [h] holdeth then this Maxime for reſolued, that *the lawfull Prince ruling tyrannically, or for any crime whatſoeuer, cannot be killed* by any priuate authority.

[h] *Defenſ. fid. lib. 6. cap. 4. Sect. 2.*

NOVICE.

Doth he meane this in any caſe whatſoeuer?

IESVITE.

There are but three caſes, which may be conſide-
[i] Ibid. Sect. 3. red in it. *Eyther* [i] *the title of iuſt vengeance and puniſhment, or the title of iuſt defence of himſelfe, or the title of iuſt defence of the Common-wealth.* The firſt title appertaineth to no priuate man. *As touching the title of a iuſt publike or particular defence, diſtinction muſt be vſed, and conſideration had, whether a man defendeth himſelfe or the Common-wealth: if himſelfe, whether it be his life, his members, ſome grieuous mutilation of his body, or his goods.* For it is not lawfull to kill his King doing violence for his goods. *But if there be queſtion of the defence of his owne life, which the King would take away from him by violence, then, ordinarily it is lawfull for the ſubiect to defend himſelfe, although the death of the Prince doth thereof enſue: becauſe the right of the conſeruation of a mans owne life is the greateſt of all others; and then the Prince is not in any neceſsity that obligeth the ſubiect to loſe his life for him, who voluntarily and iniuſtly thruſteth himſelfe into that perill.*

NOVICE.

But may not one from thence draw that conſequence, which *Mariana* maketh? *If thou ſeeſt*
[k] De Reg. lib. 1. cap. 6. pag. 51. (ſaith hee) [k] *thy Mother, or thy deareſt Wife vexed in thy preſence, and doſt not ſuccour them being able, ſhalt thou not be cruell, and incurre the reproach of cowardiſe and impiety? and wilt thou let thy Country be*

be vexed and tormented by a Tyrant at his pleaſure, vnto which we owe more then to our parents?

IESVITE.

The conſequence is good in the like caſe. *For (ſaith Father [1]Suarez) grant that the King doth actually ſet vpon the Citie for to ruine it iniuſtly, or to kill the Citizens, or ſome ſuch like thing, then it ſhall be lawfull to reſiſt the Prince,* euen in killing him, *if the defence cannot otherwaies be made. For if it be lawfull to doe it for a mans owne life, much more for the publike good, becauſe a City or Common-wealth doth then make a iuſt defenſiue warre againſt an iniuſt oppreſſor,* though its owne proper King, *and ſo euery Citizen as a member of the Common-wealth, and moued by it eyther expreſly or tacitely, may defend the Common-wealth in that conflict, in any manner that he can. But it is otherwiſe of a King that raigneth in peace, and that vexeth the Common-wealth, and is hurtfull vnto it by other meanes, for then there is no place for defence by force, or for plots againſt the life of the King; becauſe the Common-wealth doth not then ſuffer any actuall violence, which it were lawfull to repell with violence.*

[1] Ibid. vbi ſupra lib. 6. cap. 4. Sect. 6.

NOVICE.

What muſt be done then in this caſe, where the Prince otherwiſe lawfull, commeth to ſuch a paſſe, That hee ruineth the Common-wealth, ſpoyleth men of their goods, deſpiſeth Religion, and the publike Lawes, maketh a vertue of pride, and holdeth impietie againſt God to be the greateſt valor?

IESVITE.

Thou knoweſt what Father [m] *Mariana*, from whom thou hadſt this queſtion, bringeth for anſwer thereunto, namely, *That it is not to be diſſembled, but the ſureſt meane to remedy it, is the publike way of Aſſemblies, wherein by a common conſent may be deliberated what ſhall be done. The Prince ſhall firſt be admoniſhed, and if he reiect the medicine, and that there reſteth no farther hope of amendment, the ſentence being pronounced, it ſhall be lawfull for the Common-wealth to deny him obedience: and becauſe that warre will neceſſarily enſue thereupon, armes muſt be taken vp, money raiſed, and if otherwiſe it cannot be done, by the right of defence the Common-wealth, by* its owne proper authoritie, *or by a* greater, *may* kill the Prince *declared a publicke enemy.*

[m] *De Reg. & Re. Inſt. lib. 1. cap. 6. pag. 59. & 6.*

NOVICE.

But is not this a priuate opinion of that Father, which is not to be followed.

IESVITE.

No: for if hee had not proceeded farther, none of ours would euer haue contradicted him. Father [n] *Suarez* teacheth the ſame doctrine very amply, whereof behold here the firſt ground, which is, *That if a lawfull King doth gouerne tyrannically, and that the Kingdome hath no other meane of defence, but by depoſing and expelling the King, the whole Common-wealth, by a common conſent of the Townes and principall perſons of the Kingdome, may* depoſe *the King, as well by vertue of the law of Nature, where-*

[n] *Def. fid. lib. 6. cap. 4 Sect. 15.*

by

by it is permitted to repell force with force, as becauſe that neceſſary caſe of the proper conſeruation of the Common-wealth, is alwayes held to be excepted in that firſt accord, by which the Common-wealth transferred its power to the King.

NOVICE.

Doth it follow hereupon that the Common-wealth hath power to put this King to death?

IESVITE.

That ground being laid, we muſt ſay, that after the ſentence of condemnation, touching the deprination of the Kingdome, giuen by a lawfull power: or (that which is all one) after a declaratory ſentence of the crime, which of right hath impoſed ſuch a paine, he which hath pronounced the ſentence, or he vnto whom he hath giuen commiſsion to execute it, may deprine the King of the Kingdome, euen by putting him to death, *if otherwiſe he cannot, or if the inſt ſentence doth alſo extend to that paine. Howbeit the depoſed King cannot be* killed *by any priuate perſon whatſoeuer, no nor be expelled by force, till he be commanded vnto it, or that the generall commiſsion be declared by ſentence, or of right. The firſt part euidently followeth vpon that precedent principle: for hee that may inſtly condemne any one, may likewiſe execute the ſentence eyther by himſelfe, or by helps neceſſary thereunto: otherwiſe that power would be fruſtratory, in being able to decide the right, without the ability of an efficacious conſtraint. And as the miniſter of a King doth well to kill a man by the Kings commandement, becauſe that then he executeth the Kings power rather then*

° *Ibid. Sect. 18.*

then his owne: ſo when the Common-wealth may iuſtly depoſe the King, the miniſters thereof doe well to conſtraine the King, or to kill him, *if it be neceſſary, becauſe then they doe it no longer by priuate, but by publike authority.* And therefore *Soto* ſaid well, *That although it be not lawfull for any priuate man whatſoeuer to kill him that is a Tyrant in his gouernment,* yet when the ſentence is giuen, one may eſtabliſh for the miniſter of the execution thereof whomſoeuer one will.

NOVICE.

But what meaneth *Mariana* by that ſpeach, where he ſaith, *By the authoritie of the Common-wealth, or of a greater:* what is that greater?

IESVITE.

He meaneth that which we all hold for moſt cer-
P *Ibid. Sect.* 17. taine, namely, that that P power appertaineth to the Pope, as *to the ſuperior, hauing iuriſdiction to correct Kings: yea ſuch as are ſoueraigne* as well as their ſubiects. *Now though the Common-wealth or Kingdome conſidered in its owne nature, and as it was amongſt the Gentiles, or as it is at this preſent amongſt them, hath the power, as we haue ſaid, to defend it ſelfe from a tyrant King, and for that effect to depoſe him, if it be neceſſary: yet Chriſtian Kingdomes, as touching that point, haue ſome dependance on the ſoueraigne Biſhop. Firſt, becauſe the Pope may forbid a Kingdome to depoſe the King without his knowledge and aduice, and vnleſſe he hath firſt beene informed of the cauſe, &c. Wherupon we read in Hiſtories, that alwayes in ſuch caſes Kingdomes haue conſulted with the Pope, or haue euen implored him to depoſe vnworthy or tyrant kings,*

as

as we haue declared of Childeric King of France in the time of Pope Zacharie, &c. Secondly, the Chriſtian kingdome dependeth alſo on the Pope in this, That the Pope may not onely counſell, or conſent, that the kingdome may depoſe the King, which is pernicious to it, but may alſo command and conſtraine *it to doe it, when he iudgeth it neceſſary for the ſpirituall ſafety of the kingdome, but eſpecially to auoid hereſies and ſchiſmes.*

NOVICE.

If the holy Father hauing conſented to the depoſition of a King, or hauing ordained it, yet doth not declare himſelfe for the execution thereof, ſhall it bee lawfull for the firſt Prince, that will, to make warre vpon him, and inuade his kingdome?

IESVITE.

No. ¶ *But then his lawfull ſucceſſor, if he be a Catholike, hath that power; or if he neglect it, or that there be none; the Cominalty of the kingdome ſhall ſucceed him, prouided they be Catholikes, and if they craue aſſiſtance of other Princes, they may aſſiſt them: howbeit if the Pope giue other Kings power to inuade the kingdome, they may iuſtly doe it, becauſe then they ſhall neither want iuſt cauſe nor power.* ¶ Ibid. Sect. 19.

NOVICE.

What ſhal I anſwer vnto thoſe, which alledge *Dauid* that would not kill *Saul*, but cauſed the Amalekite to be put to death for vaunting that he had ſlain him: which obiect the miſchiefes arriuing vnto the Common-weath by ſuch facts: which ſay that

the reuerence of ſubiects towards their Princes is in danger, if once they bee perſwaded that they may puniſh their faults; and that vnder ſuch pretexts the publike peace ſhall often be diſturbed by ſeditions and commotions, one part of the people arming themſelues againſt the other, &c.

IESVITE.

So they diſpute which take the tyrants part, ſaith our [r] *Mariana, but the aduocates for the people produce as many, and as great reaſons for them. For the Common-wealth, from whom the Royall power tooke its originall, may according to the neceſſity of the caſe call their King in queſtion, and if he reiect the remedy, they may deſpoile him of his kingdome: for they haue not transferred their right in ſuch manner to the Prince, but that they haue reſerued a greater power vnto themſelues.* Cardinall [s] *Bellarmine* teacheth the ſame, *That in the kingdomes of men the power of the King commeth from the people, becauſe the people made the King, which otherwiſe had beene a priuate man like another. And that if he degenerate into a tyrant, albeit he be the head of the kingdome, he may notwithſtanding be depoſed by the people, who may elect another.* He commendeth [t] alſo that which *Nauarrus* ſaith, *How the people neuer make ſuch a tranſport of their power to the King, that they doe not reſerue it in habitude, to re-aſſume it in certaine caſes.*

[r] De Rege lib. 1. pag. 57.

[s] De Concil. lib 2 cap. 16 & 19.

[t] Recog. lib de Laicis §. Addo.

NOVICE.

What ſhall I anſwer vnto thoſe, which alledge the decree of the Councell of *Conſtance*, condemning this propoſition; *That the tyrant may and ought to be*

be killed by any one of his ſubiects whatſoeuer, not onely by open force, but by ſecret practices and fraud.

IESVITE.

There be anſwers enough, for as [u] *Mariana* ſaith, *I doe not find that Pope Martin the fifth approued that Decree, nor Eugenius or his ſucceſſors.* But Father *Suarez*, without wronging the Councell, ſpeaketh thus to the King of England, *Where doe you finde in the acts of the Councell of Conſtance*, Princes excommunicated by the Pope, or degraded, *or this other particle*, By his ſubiects, or any other whatſoeuer? *Seeing then that the addition of ſuch particles to the propoſition giueth it a diuerſe ſenſe, it is an illuſory inference to attribute ſuch a propoſition vnto that Councell.*

[u] *Vbi ſupra.* pag. 62.

NOVICE.

And what ſhall I anſwer if that be obiected vnto me, which Saint *Paul* ſaith, *Let euery perſon be ſubiect to the higher powers?*

IESVITE.

That Saint *Paul* [x] neuer added, *That euery one ſhould be ſubiect to powers excommunicated, or depoſed by the Pope; And that the one cannot be inferred from the other, ſeeing they are diuers things, nay meere contraries; for a depoſed King is no longer an higher power.* And as Cardinall *Bellarmine* [y] introduceth the Pope anſwering the people, which would continue in the obedience of the depoſed King; *I doe not free thee either from the naturall, or diuine commandement, when I abſolue thee from the tye of obedience: for I doe not permit that thou ſhouldeſt not obey*

[x] *Suarez. vbi ſupra Sect. 20.*

[y] *Contra Barclayum cap. 3.*

thy King, which were againſt the diuine Law, but I make him that was thy King not to be ſo any longer: as he that ſetteth a ſeruant at liberty, doth not agree that the ſeruant ſhould not be tyed to obey his Lord, which would be againſt the diuine Law, but he dealeth ſo, that he hath no Lord any longer to obey.

NOVICE.

It followeth then, that *Iaques Clement*, which killed *Henry* the third King of *France*, did not kill his King, but onely a priuate man, ſeeing the Pope had excommunicated him, and expoſed his Kingdome as a prey.

IESVITE.

The conſequence is neceſſary. Alſo [z] *Mariana* ſaith, *That that young man of a ſimple ſpirit, and weake body, but in whom a greater vertue,* Vis maior, *had confirmed ſtrength and courage, got himſelfe no ſmall renowne by killing that King. That it was a memorable act: and he* accuſeth *them of barbarouſneſſe and cruelty,* feritatis & ſeuitiæ, *that thronging in gaue ſo many blowes to a man that was dead before: and he* aſſureth, *that in his face it might haue beene read, how ioyfull and glad he was, amiaſt his blowes and wounds, that with his bloud he had bought the liberty of his Country. For hee had learned of Diuines, with whom he had conſulted, that the Tyrant might iuſtly be killed.*

z. De Reg. lib. 1. cap. 6. pag. 53. & 54.

NOVICE.

Is it lawfull to kill the Tyrant with poyſon, or mortiferous hearbs?

IESVITE.

IESVITE.

We [a] *know that it hath beene often done, nor are we to thinke, that any man, which is assured to kill him, neglecting a meane so fairely offered to dispatch him, will stay the aduice of Diuines, and rather make vse of steele, considering the danger that way is lesse, the hope of impunity more, and the publike ioy much increased, the enemy being killed, and the author and architect of the publike liberty preserued.*

[a] *Mariana de Reg. lib. 1. cap. 7. per totum.*

NOVICE.

The question is not of that which men would do, but of that which may be iustly done.

IESVITE.

There be arguments on eyther side: For what difference is there, whether thou killest him with poison or with steele? There be many examples both ancient and moderne of enemies killed this way. Indeed it is a difficult thing to poyson a Prince, but if a fit occasion present it selfe, who is there, so sharp-witted, or clear-sighted, that can shew any difference betweene the one and the other death? I do not deny but that these arguments are of great force, howbeit I deny that one may iustly kill him with poyson, whom, we haue said, may be killed by fraud.

NOVICE.

Why so?

IESVITE.

Because Christians haue thought it to be an inhumane thing in presenting men with poyson, eyther in meat or drinke, to make them the instruments of their owne death, as if one should constraine them to stab themselues with their owne hands.

NOVICE.

Is there no way to remedy this, and in the meane time to make vſe of poyſon without ſcruple of conſcience?

IESVITE.

There is. *And this is the moderation which I would bring vnto it. That he, whom we would haue killed, be not conſtrained to be the inſtrument himſelfe of ſending downe the poiſon into his owne bowels, but that it be applyed outwardly by another, without the help of him that is to be killed. Which may be done when the force of the poyſon is ſo great, that the robe, or ſeate whereupon one ſitteth being infected with it, hath the power to kill him; which I haue read hath beene vſed by ſome Moore Kings towards other Princes.*

NOVICE.

I find my ſelfe ſufficiently inſtructed herein. But calling to mind that which you decided heretofore, How the Pope may conſtraine Kings by excommunication to puniſh Heretickes and Schiſmaticks, I would pray you to tell me, whether it bee lawfull for a King to permit diuerſity of religions in a Kingdome, and if he hath permitted or tolerated it, whether he ought to continue it?

IESVITE.

The Common-wealth cannot ſubſiſt, where the Citizens doe not agree in religion. In one houſe the Wife doth neuer agree with a concubine, and in a City or Prouince it is not well done to tolerate a falſe religion with the true. For to what end ſerueth this profane liberty

berty whereby the people are brought to ſhake off all feare? vnleſſe it be, that religion being violated, the order of Prieſthood abaſed, and Churches ſpoyled, this fire gaining farther and farther, commeth at length to conſume euen the very Nobility it ſelfe.

NOVICE.

What muſt be done then?

IESVITE.

Princes [b] *are to be admoniſhed and exhorted, That if they deſire to haue their affaires proſper, they muſt repreſſe hereſie at the beginning, and ſtifle the growing Fury in the cradle, to the end they may not too late repent their paſſed negligence: Let the Prince feare, leſt after the courſe of this life he be not condemned as culpable of forſaking his charge, and ſo conſequently of a moſt grieuous crime, and infinite miſchiefes; and that he be not very iuſtly puniſhed for neglecting the publike and particular good.*

[b] *Mariana lib. 1. cap. 2. de Reg. inſtit.*

NOVICE.

This being well vrged to Catholike Princes, they whom we hold for Heretickes, cannot thinke themſelues ſafe in a kingdome, whoſe Prince maketh account of ſuch admonitions.

IESVITE.

I will tell thee in few words what father [c] *Becan* teacheth hereupon. *Firſt, that liberty of Religion is altogether vnlawfull and repugnant to the Law of God. Secondly, that it is pernicious to the Common-wealth. Thirdly, that the Prince ought not to command, approue,*

[c] *Theol Schol. part. 2. Tom. 2. Tract. 1. cap. 16. q. 4.*

proue or introduce it, but rather by all meanes, *if commodiously it may be done, impeach and extirpe it. Fourthly, if commodiously it cannot be done, but with great preiudice to the Common-wealth, he may tolerate it* for a time. *Lastly, that if it be so tolerated, and that thereupon an accord be made, he must obserue it.*

NOVICE.

Doth not this last clause make well for those, who haue their Kings perpetuall and irreuocable Edicts for it?

IESVITE.

FIrst of all we say that this toleration ought not to be *but for a time*. Secondly, that though in words we giue the lie to such as charge vs for saying, *that faith is not to be kept with hereticks*: yet in effect we haue alwayes reserued two meanes for Catholike Princes and Common-wealths to break with them: becausse whatsoeuer they doe, or promise, wee say, that [d] *they doe not grant security vnto Hereticks, but onely against vniust violence, alwayes excepting iustice, and the execution of right*: and by this meane was *Iohn Hus* and his companion caught: for whatsoeuer safe conduct was giuen him against vniust violence, that made nothing to saue him from the fire, which he had iustly merited. The other meane is, that we let Princes know, [e] *How when there are two Princes, whose iudgements and tribunals are different, and that the one is inferior to the other; the inferior, whatsoeuer he promiseth, cannot hinder the superior from the execution of his iurisdiction, and therefore he is quit of his promise, because he hath done all that he can.* Now the Pope being the superior of all Christian

[d] Becanus vbi supra q.6.

[e] Becan. Ibid.

ſtian Princes principally, he may, notwithſtanding any promiſe of theirs, exerciſe his iuriſdiction in their Kingdomes. And foraſmuch f *as Chriſtian kings not onely as touching their perſons, but alſo as touching their Royall power; not onely as men, but alſo as Kings, are vnder his power.* It is then *in him to direct them in the vſe of their power, and to command, forbid, or hinder them in any thing which he ſhall ſee conuenient for the ſpirituall good of the Church.* And ſo, *he may amend and correct the ciuill lawes, when they are not agreeable to good manners, make others, or command Princes to reuoke and reforme them.* This being, there is no Edict can hold good, when oportunity ſerueth, and that Kings will obey the Pope, as they ought.

f Suarez Defen. fidlib. 4 cap. 22.

NOVICE.

It were an hard thing to draw this obedience from ſom any Kings, that haue ſuch feuerall and diuers intereſts, whereby they are gouerned in theſe matters; wherefore me thinkes it were good for that purpoſe, there were one onely King, which might be the Superiour of all the reſt of the whole world, as there is one Pope aboue all Biſhops. For thoſe two agreeing, wee ſhould haue a dainty harmonie, though not very pleaſing to the eares of the Heretickes.

IESVITE.

Cardinall *Bellarmine* hath thus ſpoken of it, g *Me thinkes it were very expedient, if it could be effected without iniuſtice and warres, that all Prouinces of the world were gouerned by one ſoueraigne King in politick matters: eſpecially if this ſoueraigne Monarch had vnder him, not Deputies and Vice-roys, but true princes,*

g Bellar. de Pont. lib. 1. cap. 9.

as the Pope hath vnder him true Biſhops. We trauell with all our power to attaine hereunto.

NOVICE.

If this could once be brought about, to whom ſhould we giue our voyces for that vniuerſall Monarchy?

IESVITE.

Nay, now thou toucheſt a ſhrewd point I tell thee, and which is not fit to be diuulged, for feare leſt they, which ſhall ſee themſelues excluded, do mainly oppoſe it; and therefore it muſt be kept ſecret, as a moſt reſerued article. Howbeit for thine owne particular content, read the Preface of our good friend *Henry Doerhangk* profeſſor of the *Spaniſh, Italian,* and *French* Tongues at *Cullen,* vpon his *Spaniſh Grammar,* which will teach thee what hope thou art to haue in the matter: Looke here is the Booke printed by *Peter Brachel,* 1614. Read this clauſe.

NOVICE.

All the people of the earth doe ſee that the Name of God is called vpon by the Spaniards, that is to ſay, that God is in the middeſt of them, and is their protector, which is the reaſon why all men feare and tremble vnder them. And I doubt not, if they continue ſo conſtant and zealous to amplifie and defend true Religion and pietie, to obſerue both diuine and humane Lawes ſo ſtrictly, and to abſtaine from the moſt enormous ſinnes, but that by the bleſſing of God they ſhall poſſeſſe the Monarchy of the whole world, and ſubiect all countries, people and nations vnder the moſt ſweet and glorious yoake of Chriſt, and then ſhall they accompliſh that which

which our Lord and Sauiour ſaid, And there ſhall be but one ſhepheard, and but one fold.

IESVITE.

This is a myſtery not to be publiſhed till the euent appeare, for which we labour ſo much. I haue many others beſides to impart vnto thee; but that ſhall be at another time: for now thou haſt enough to employ thy meditation vpon yet a good while, that ſo thou maiſt be made capable of the practice of theſe good inſtructions.

NOVICE.

I thanke you, good Father: now I finde indeede that Father *Deza* did not mock, when in his Sermon he ſaid, that our Father *Ignatius* was that Angell, of whom *S. Iohn* ſpeaketh in the *Apocalyps, chap.* 10. *verſ.* 1. *And I ſaw a mighty Angell come downe from heauen, clothed with a cloud, and a rainbow vpon his head, and his face was as the Sunne, and his feet as pillars of fire, &c.* For, by that which is ſaid, *how he was clothed with a cloud*, is meant, *that he couered his high and generous enterpriſes and deſignes*: which alſo *repreſenteth the gouernment of our Societie, that manifeſt their effects by concealing the rules and manner thereof.* And as in times paſt, *a cloud couered the tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle, Exod.* 40. 34. *So God, who hath built this Tabernacle of ours here vpon earth, to the end ſo holy a thing might be reſpected as it deſerueth, hath ordained that its manner of gouernment ſhould be ſo ſecret, as no man ſhould be able to pierce into it. Lo, that which is meant by, amictum nubc.* I ſhall

neuer forget this dainty Allegory, which will teach me to obſerue ſecrecy, eſpecially in Confeſſions, though it ſhould concerne the liues of Kings, whatſoeuer the Heretickes ſay of that ſame ſentence of Father *Binet. How it were better all kings ſhould periſh, then that the ſeale of Confeſſion ſhould be violated.* And that which our father [h] *Eudæmono-Iohannes* teacheth, *How there can be no miſchiefe ſo great, for the auoyding whereof a Confeſſion is to be diſcloſed. In ſome caſe,* ſaith [i] *Suarez, it is not lawfull, no not for any end, were it euen to preſerue a whole State from a great temporall or ſpirituall miſchiefe.* In like manner Cardinall *Tolet, The obligation of the ſeale is ſo great, that for no cauſe, no not for to ſaue his owne life, nor for the ſafety of the whole State, may the Confeſſor reueale the confeſſion of the penitent. lib. 3. cap. 16. Inſt. Sacer.*

[h] *Apol. pro Garzeto cap. 13.*

[i] *De pœnit. diſp. 33. Sect. 1.*

IESVITE.

This I aſſure thee is a very good inſtruction, my Sonne, and of great importance: But becauſe it may happen ſometimes that thou maiſt be called before a Iudge, or a Tyrant, who may demand of thee, whether thou knoweſt any thing of that which thou haſt heard in Confeſſion, in which caſe thou maiſt boldly anſwer without lying, that thou knoweſt nothing, becauſe his demand is vniuſt, and that to ſuch a demand anſwer muſt be made, not to that which is demanded, but to that which ought to bee demanded. And then againe, *thou knoweſt it as God, not as man.* But if he ſhould preſſe thee further, and demand of thee formally if thou haſt heard it in confeſſion, then thou canſt not ſay thou haſt not heard it, for ſo thou ſhouldeſt lye: neyther art thou like-

likewiſe to anſwer that thou wilt not tell, nor to reprehend him that makes thee that demand, for thereby the Confeſſion may come to be ſuſpected. What ſhalt thou doe then? Thou muſt deny that thou haſt heard it in confeſſion, but meaning in thy minde, *for to tell you*, or *euer to ſpeake of it*: By which meanes thou maiſt eſcape. This is the doctrine of Equiuocations and Reſeruations, whereof another day I will make thee a more ample diſcourſe. Onely I will aduertiſe thee, according to father [k] *Vaſquez*, from whom I haue drawne moſt of that aforeſaid, how thou art not to be abaſhed if thou art told, that which indeed is true, namely that none of the ancient Doctors euer thought of this anſwer, vpon occaſion of ſuch difficulties, and *that they all beleeued, that if the matter be denyed, eyther before a Iudge, or any other body, it is a lye: and they neuer found out any other meane but not to anſwer at all: which is no maruell, becauſe in thoſe times this doctrine was not knowne, but is come to light ſince by continuall diſputations.*

[k] *Vaſq. in 3. part. Thom. Tom. 4. Quaſt. 93. art. 4.*

NOVICE.

I will not faile to make vſe of this inſtruction for the concealment of Confeſſions.

IESVITE.

Thou maiſt alſo make vſe of it in other things, and teach it vnto others, according as father [l] *Tolet* decideth it. *It is lawfull ſomtimes to vſe Equiuocations, and deceiue him that heareth you; not alwayes, but when the Iudge calleth you to ſweare contrary to iuſtice, then it is lawfull for you to ſweare according to your owne meaning, againſt that of the Iudge: As if he ſhould aſk you, did you that? you may anſwer, I did it not, meaning*

[l] *Lib. 4. de inſt. Sacer. cap. 21. 5*

ning to your ſelf, for to tell you, *or* at that time, *or ſome ſuch thing. And if the husband asketh his wife whether ſhe haue committed adultery, ſhe may anſwer, that ſhe hath not, although ſhe hath, meaning* to reueale it vnto him. *If any one be conſtrained to ſweare that he will take ſuch a woman to wife, he may ſweare he will, meaning to himſelfe,* if afterwards he thinketh good ſo to doe. *In like manner he that is in the hands of theeues, or he that is vniuſtly detained, may promiſe mony, but meaning to himſelfe,* that he will pay it, if it pleaſeth him; *or promiſe to returne againe if he be let goe, and yet not performe though he haue ſworne it, if firſt hee haue vſed equiuocation.*

NOVICE.

I will endeuor to make a commodious vſe of theſe good precepts, and as a precious treaſure will keepe what you haue taught me, attending till you thinke me capable of the reſt, at ſuch time as you ſhall ſee how I haue profited in this, wherein you haue inſtructed me already, vpon which I will goe and meditate very diligently.

IESVITE.

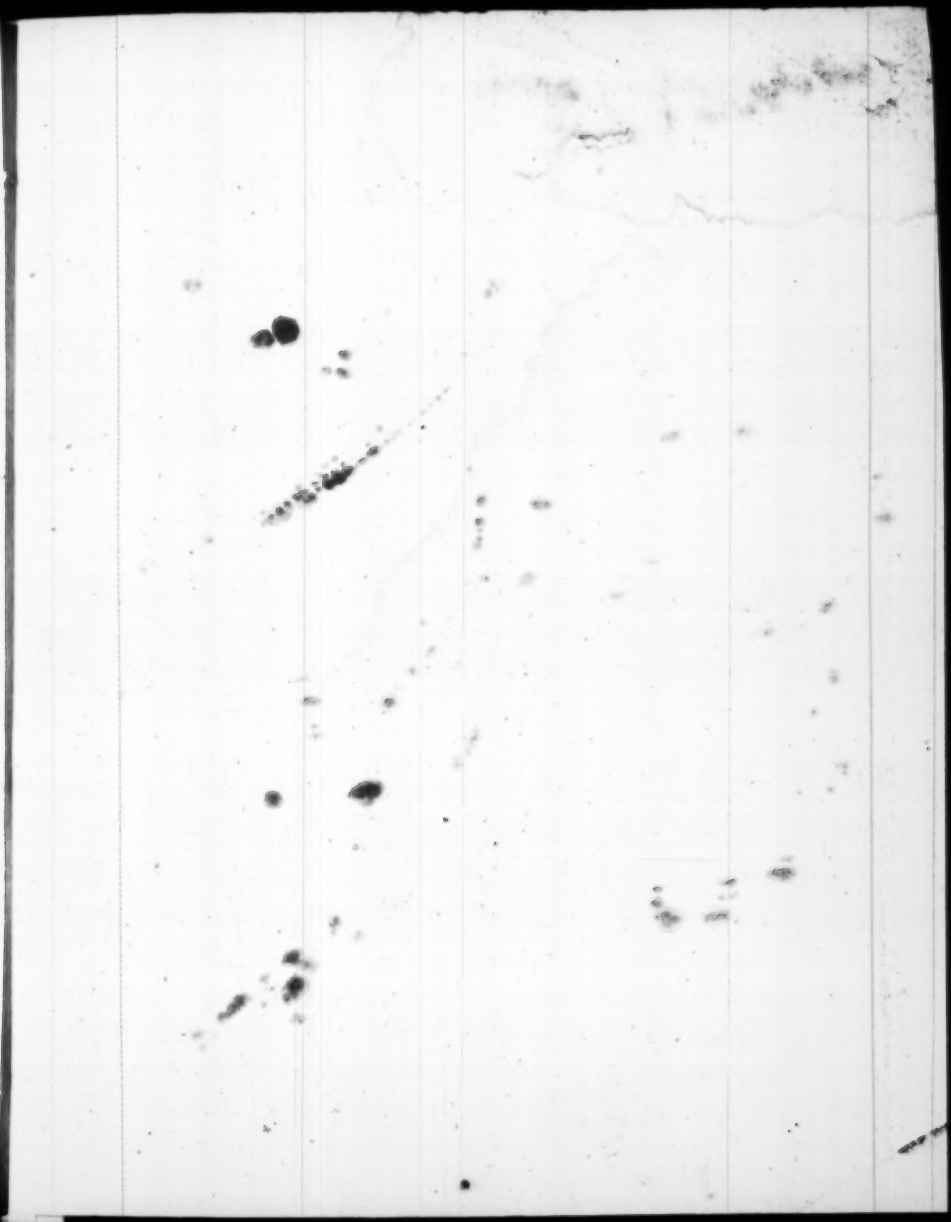
Doe ſo, and giuing vp thy ſelfe wholly to Father *Ignatius*, deuoutly pray him, [m] *That being the leaſt of his, and the moſt vnworthy of thoſe which are the companions of Ieſus in this religious warfare, he wil be pleaſed to imbrace, entertaine, and aſſiſt thee, & that alſo he will often commend thee to Ieſus thy head, & ſtandard-bearer, vnder whoſe Colours thou fighteſt, and with whō he hath continuall familiarity & communication.*

[m] *Gaſpar Sanc. Epiſt. dedic. ad Ignat. Loyol. Comment. in Eſayam.*

NOVICE.

I humbly thanke you for this aduertiſement, good Father, and ſo God be with you.

FINIS.



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